Tyndale bulletin

# THE TYNDALE HOUSE BULLETIN

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## EDITORIAL NOTE

A need has long been felt for some closer means of liaison between members of the Tyndale Fellowship in their work as committed evangelical Christians, loyal to the Scriptures and to historic Christian Doctrine, in the various Biblical and theological and cognate disciplines. It is hoped that to some extent this need may be met by this modest Bulletin. Two issues, summer and winter, are projected annually, and will be sent free to all subscribing members. The Bulletin is meant to cover all aspects of the work of the Fellowship and its members, and, therefore, includes notes and news, accounts of research projects taken in hand by members, and contributions and comments on particular points.

Contributions, news, criticisms, suggestions and observations on contributions published will be very welcome. We are, above all things, a Fellowship, and it is good that we provoke one another to good works

## NOTES AND NEWS

### The New Wing at Tyndale House

The opening by Mr. J. W. Laing of the new wing at Tyndale House, containing the new library and improved residential facilities, on April 21st, is a new landmark in the Fellowship's history for which it is fitting that we render thanks to God. More than 150 guests witnessed the unveiling of a plaque marking the dedication of the building to the glory of God alone for the furtherance of Christian scholarship. Two stout friends of the Fellowship since its inception, the Revd. A. M. Stibbs and the Revd. J. Stafford Wright, spoke at the meeting, and Professor Norman Anderson, a former Warden of Tyndale House, presided. After tea Mr. D. J. Wiseman gave a public lecture on the Babylonian texts illustrating Nebuchadrezzar's capture of Jerusalem, for the interpretation of which he has been largely responsible.

### Recent Lectures at Tyndale House

The year has seen the following lectures delivered under the auspices of the Friends of Tyndale House:—

The Christian View of Sickness and Health (Dr. A. P. Waterson).
New Babylonian Evidence of the Fall of Jerusalem in 587 B.C. (Mr. D. J. Wiseman).

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The Qumrân Sect and the New Testament (Professor F. F. Bruce).
Philosophia Libera: The Freedom of Science and Biblical Faith (Professor R. Hooykas).
Some Characteristics of the Septuagint Translators (Mr. J. B. Taylor).

### Tyndale House Summer Activities

It is anticipated that this Bulletin will appear in the midst of the summer programme. One most encouraging feature of recent meetings has been that the groups are obviously providing fellowship and stimulus for younger scholars and are seeing the production of fresh and original material.

### Church History Study Group

The next meeting of the group is planned for 11th-14th December at Tyndale House.

The group will welcome new members who are engaged in or contemplating research in Church History or Historical Theology, and the Secretary will be pleased to answer enquiries.

### Puritan Studies Group

The group is to meet on 18th and 19th December at Westminster Chapel, under the chairmanship of Dr. D. M. Lloyd-Jones. The speakers will include the Rev. J. Gwyn-Thomas, Mr. O. R. Johnston, the Revd. E. F. Kevan and the Revd. Dr. J. I. Packer. Further details may be obtained from Dr. Packer at Tyndale Hall, Bristol 8.

### Evangelical Biblical Research Overseas

It is a joy to learn of the re-formation of the Australian Tyndale Fellowship in Melbourne, with Dean Barton Babbage as Chairman and Dr. Leon Morris as Secretary, and we pray for them every blessing and success in their work.

It has been pleasant also to receive the fraternal greetings of the Evangelical Theological Society of the U.S.A., which we heartily reciprocate.

### New Members

We are glad to welcome the following new members to the Fellowship in recent months:—

Mr. J. A. Balchin, M.A., B.D., Glasgow.
The Revd. Principal R. N. Caswell, M.A., Belfast Bible College.
The Revd. P. H. Hacking, B.A., St. Helens.
The Revd. G. J. C. Marchant, M.A., Durham.
Mr. R. J. McKelvey, B.A., Th.M., Nottingham.
Mr. R. E. Nixon, B.A., Cambridge.
The Revd. G. V. Prosser, B.A., B.D., Cardiff.
Mr. M. A. Saward, B.A., Bristol.
Mr. S. S. Smalley, B.A., Cambridge.
The Revd. A. Skevington Wood, B.A., Ph.D., Paisley.

### Recent Appointments

The Revd. Dr. G. C. B. Davies, Professor of Ecclesiastical History, Trinity College, Dublin.

The Revd. M. R. W. Farrer, Resident Tutor at Clifton Theological College.

The Revd. D. A. Hubbard, Temporary Lecturer in Hebrew, University of St. Andrews.

Mr. M. A. Jeeves, Lecturer in Psychology, University of Leeds.

Mr. E. A. Judge, Lecturer in Ancient History, University of Sydney.

Mr. K. L. McKay, Lecturer in Classics, University College of Wellington, New Zealand.

The Revd. Dr. G. R. Beasley-Murray, Professor of New Testament Greek Language and Literature, International Baptist Theological Seminary, Ruschlikon, Switzerland.

The Revd. Dr. Gwyn Walters, Professor of Christian Ethics, Temple University, Philadelphia.

**Movements Of Members**

Dr. J. R. Burne is now on the staff of Harrison College, Bridgetown, Barbados.

Mr. R. J. McKelvey, who has been spending a year at Western Theological Seminary, Pittsburgh, is expected home in August.

Mr. D. F. Payne is Research Fellow of the Hebrew University of Jerusalem. It is pleasant to reflect that he succeeds another Tyndale Fellowship member, Mr. J. B. Taylor, in this position.

Mr. S. S. Smalley expects to be moving shortly to Eden Theological Seminary, Missouri, for research.

Dr. Constant de Wit, of the Egyptological Department of the Belgian Musées Royaux, deciphered inscriptions in the Temple at Karnak this spring.

**Publications**

The following list is somewhat arbitrary, and the Secretary is aware that it is also very incomplete. It takes no account of some valuable opuscula, nor of the technical publications of members in disciplines outside the scope of the Fellowship's normal activities. If members would care to inform the editor of what has been omitted, it would be much appreciated.

The Library Committee are very grateful to the members who have presented books and offprints during the year.

S. B. Babbage, The Church of England and the Primacy of Bancroft.

G. R. Beasley-Murray, Preaching the Gospel from the Gospels, (Lutterworth)
Gloege's Reich Gottes und Kirche, *Exp. Times*, lxvi, pp. 153-5.
Review in *E.Q.*

G. W. Bromiley, Thomas Cranmer, Theologian (Luterworth).
Karl Barth's Doctrine of Inspiration, *Trans. Vict. Inst.*, lxxxvii, pp. 65-80.
Reviews in *J.E.H.* and *S.J.T.*

F. F. Bruce, The Christian Approach to the Old Testament, (I.V.F.)
Articles in the Twentieth-Century Encyclopaedia of Religious Knowledge, (Baker Book House).
Trends in New Testament Interpretation, *Trans. Vict. Inst.*, lxxxvii, pp. 37-48.
Qumrân and Early Christianity, *N.T.S.*, ii, pp. 176-90.
Reviews in *E.Q.*, *J. Sem. S.* and S.O.T.S. Book List.
Editor, *Evangelical Quarterly.*

E. Cailliet, The Dawn of Personality, (Bobs Merrill).

R. E. D. Clark, The Large Numbers of the Old Testament, *Trans. Vict. Inst.*, lxxxvii, pp. 81-92.

E. E. Ellis, A Note on Pauline Hermeneutics, *N.T.S.*, ii, pp. 127-33.

D. W. Gooding, The Recensions of the Septuagint Pentateuch, (Tyndale Press).

D. Guthrie, The Pastoral Epistles and the Mind of Paul, (Tyndale Press).
Review in *E.Q.*

H. A. Evan Hopkins, Review in *Theology.*

P. E. Hughes, Evolutionary Dogma and Christian Theology, *W.T.J.*, xviii, pp. 34-48.

E. F. Kevan, The Law of God in Christian Experience, (Pickering and Inglis).

G. T. Manley, A Problem in Deuteronomy, *E.Q.*, xxvii, pp. 201-4.

G. J. C. Marchant, Latimer's Candle, *E.Q.*, xxviii, pp. 15-32.

L. Morris, The Apostolic Preaching of the Cross, (Tyndale Press).
The Biblical Use of the term "Blood," *J.T.S.* (NS), vi, pp. 77-82.
The Meaning of *ΙΛΑΣΤΗΡΙΟΝ* in Romans, iii, 25, *N.T.S.*, ii, p. 33.
The Passover in Rabbinic Literature, *Aust. Bib. Rev.*, iv, pp. 59-76.

J. A. MOTYER, Circumcision and Baptism: a reply to Professor Rowley. *Chm.*, lxx, pp.25-8.

J. C. POLLOCK, Editor, *Churchman*

L. E. PORTER, Review in *E.Q.*

J. H. STRINGER, Seventeenth-Century Influences on the Evangelical Revival, (London Bible College).
The Promise of Sanctification, *L.Q.H.R.*, 1955.

R. V. G. TASKER, The Text of the Corpus Paulinum, *N.T.S.*, i, pp. 180-91.

J. G. S. S. THOMSON, The Shepherd-Ruler Concept in the O.T. and its application in the N.T., *S.J.T.*, viii, pp. 406-18.

J. A. THOMPSON, The "Golden Calves" of Jeroboam, *Aust. Bib. Rev.*, iv, pp. 81-4.

D. H. TONGUE, The Church of the New Testament, *Chm.*, lxx.

A. F. WALLS, A Primitive Christian Harvest Thanksgiving, *Theology*, lviii, pp. 336-9.

A. P. WATERSON, Miraculous Healing, *Chm.*, lxx, pp. 29-36.

D. J. WISEMAN, Chronicles of Chaldaean Kings, (British Museum).
Genesis X: Some Archaeological Considerations, *Trans. Vict. Inst.*, lxxxvii, pp. 13-24.
Secular Records in Confirmation of the Scriptures, *Trans. Vict. Inst.*, lxxxvii, pp. 25-36.
The Excavations at Nimrûd, *Brit. Mus. Quart.*, 1955.
Sub-editor, *Iraq.*

C. DE WIT, Le Particule demotique *hmf*, *Chr. d'Eg.*, lix.
Some Values of Ptolemaic Signs, *Bulletin* de l'Institut francais à Caire.
Editor, *Chronique d'Égypte.*

A. SKEVINGTON WOOD, Industrial Evangelism, *Exp. Times*, lxvii, pp 172-4.

J. STAFFORD WRIGHT, What is Man? (Paternoster Press).
The Interpretation of the Bible, (I.V.F.).
Some Modern Religions, (Tyndale Press).
(With J. O. Sanders.)

## JEREMIAH vii, 22

The interpretation of this verse which has been commonly given has made Jeremiah a downright opponent of ritual worship as such, even to the point of denying that it corresponds in any way to the will of God. Some have been content to leave it so, taking the verse as implying that ritual legislation came later than the prophet; others have suggested the expedient that Jeremiah was thinking only of the Decalogue, which contains no ritual prescriptions. Neither of these is satisfactory—the second, if for no other reason than that the Decalogue was promulgated in the setting of Sacrifice. The following note desires to offer a few suggestions which may aid the understanding of the verse.

(1) Negatively, the context makes clear what the words cannot mean, *e.g.* vv. 9-10 do not condemn the people for coming to stand before Yahweh in the Temple (for the possible ritual significance of the verse here, see, *e.g.* Lev. ix, 5) because Yahweh disapproves of sacrifice, but because the show of worship was accompanied by a general iniquity of life. Verse 11 calls the Temple "this house which is called by My Name"—an unlikely designation if Yahweh heartily disowned all that was done there! Verse 12 speaks of Shiloh as "My place," and related its destruction not to the practice of sacrifice but to the wickedness of Israel. Jeremiah does not seem to be opposed to sacrificial worship as such—the point could be proved at length in writings. If vii, 22, really evidences an opposition to such worship, then it is an isolated outburst, and we must hold that Jeremiah spoke in haste, and without due consideration.

(2) This expedient is not necessary, for, turning to the positive teaching of the verse, we find it to be capable of a perfectly simple explanation. The preposition translated "concerning" is *'al dibhrei.* Basically, this expresses

the notion of "cause." See BDB *dabhar* 8: "reason, cause.") There are, therefore, two broad translations of the preposition: (1) "Because of"—looking back to that which gives rise to a certain state of affairs as a cause gives rise to an effect; and (2) "For the sake of"—looking forward to the end at which a certain action aimed, and out of desire for which it was performed. These are the basic translations of the words; they can only mean "concerning" in so far as the proper meanings can shade off into that vaguer meaning. Thus, *e.g.* in Genesis xx, 11, Abraham could say, "They will slay me concerning my wife," but the words demand "for the sake of" or "because of." In Genesis xliii, 18, Joseph's brothers could merely say that their being brought to the house was "concerning the money," but the situation demands again "because of"—that is what caused their state. In Jeremiah xiv, 1, we find the translation "concerning the drought" and yet it is clear that the drought is not the subject of the oracle but its cause. Again the text needs to be translated, "Because of." To return to the verse under discussion: Jeremiah is not at all stating that Yahweh had nothing to say "about" sacrifice, but that His words were neither "because of" nor "for the sake of" sacrifice: He made a Covenant with Israel neither "because" she offered Him sacrifice, nor yet "for the sake of" any sacrifice she might offer. The "cause" of the Covenant was, on the one hand, Divine Grace, and on the other Israel's acceptance of the moral requirements of her Redeemer; therefore (Ex. xxiv, 8) the Covenant is said to be ratified "on the basis of all these words," and consequently Jeremiah is correct to stress (v. 23) the command which God gave at Sinai. But Israel stood in constant need of forgiveness and restoration. She had committed herself to a standard from which she was constantly falling. In the setting of Yahweh's ethical requirement and Israel's ethical response the sacrificial system has its permanent place, which was not denied by Jeremiah.

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*Bristol* 9

## THE PENETRATION OF GRAECO-ROMAN SOCIETY BY CHRISTIANITY

With all our modern statistical equipment it is difficult enough to say how widely held the Christian faith is, or from what social groups its strength is mainly drawn. For the ancient world there are not even any statistics. A few census returns supply the numbers of certain sections of the population at odd times, but leave untouched women, children, foreigners, or others without civil rights. Many attempts have been made to fill the gaps by calculating from grain consumption, built-up areas, rate of burials, and so on, but the very diversity of method shows how uncertain the results are. Even if we could draw a cross-section of ancient society, we should still have trouble fitting the Church membership in. Christians may have been well enough known in their own community, but usually they either felt no need or thought it unwise to leave any lasting public record of their faith. The first overtly Christian tombs that we know were set up in public are in the isolated uplands of central Anatolia. They come from the third century, and could be a cry of defiance from a Church that held passionately to the duty of open confession in troubled times. "So and so to his sweetest wife so and so, in remembrance, one Christian to another." They give us an intimate glimpse into the relations between one group of Christians and its neighbours, but their brief light only heightens the darkness around. Quite a plausible general picture of the numbers and standing of the members of the Church can be built up from the incidental information given by New Testament and patristic writers, but such impressions could be misleading if not subject to detailed testing.

There are, of course, plenty of ancient writers who comment expressly on the subject, but they are often more anxious to persuade than to inform. To the apostles, for instance, the universal preaching of the Gospel was not a question of fact so much as an article of faith. It was the precondition of the end. The more imminent they conceived the end to be, then, the more readily did they anticipate the completion of their mission. The

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crowd at Pentecost from "every nation under heaven," and the detailed accounts of the conversion of an Ethiopian statesman, a Jewish religious leader, and a Roman army officer, may represent the overriding of natural barriers as the Gospel is carried to "the uttermost parts of the earth." It is to misunderstand the New Testament outlook to use statements of this kind for statistical calculations. Yet conclusions are drawn (by Harnack) about the strength of the Church in Asia Minor in Domitian's time from the vision of "an innumerable multitude of all races, nations, peoples, and tongues before the throne of the Lamb." This prophetic assurance of the first disciples was exploited by a later romanticism as the basis for legends of the apostolic foundation of many local Churches. The extent of the Church also became a matter of contention between the apologists and the critics. But all this must be elevated as debating material, not as direct historical data. So much is said out of hatred, fear and anger, that most conclusions must be tentative. The overriding consideration is that no one had any certain means of knowing the facts of the situation beyond his immediate experience. We are left with the impression of a Church that took enormous encouragement from its own consciousness of steady and irresistible growth. That is in itself a fact of great importance. With the sudden access of social respectability and the relaxation of outside pressure in the fourth century, appeared a self-consciously Catholic Church distinguished itself from groups with only local connections. The idea of universality is developed as a stick to beat ecclesiastical opponents with. Catholicity is to be the test of orthodoxy.

The geographical expansion of the Church is no longer a matter of strong feeling in any of these ways, at least as far as the early centuries go. Its main outlines are agreed upon. But the question of its penetration within the framework of society can still become the subject of tendentious treatment. A Church with its social shortcomings on its conscience has formed the habit of playing up the idea that the first congregations grew up among depressed sections of society. There are also people outside the Church who have an interest in identifying its impetus with that of social discontent. Yet the evidence is by no means unequivocal. Whatever may be concluded from Paul's remarks to the Corinthians, they were hardly meant as a plain description of that Church's social standing. Rather he wishes to clear the Gospel of any suspicion of depending for its success on human ability and qualifications. His express intention of humiliating them creates a strong presumption that in its own estimation and presumably also in that of its neighbours the Corinthian Church was anything but a collection of not very intelligent nonentities. If it were desirable to show that the Early Church was dominated by the prosperous business men of some of the leading cities of the Mediterranean world, it would be easy enough to make out a case from the New Testament writings. Paul himself has been glorified (by Deissmann) as an example of a man of humble status called to leadership. This is to misunderstand his undoubted personal humility. In fact, however, he joined the Church as a highly-respected and well-educated man with considerable experience in organising religious campaigns. He was by birth both a member of the Jewish religious aristocracy and a citizen of a Greek city and of the imperial Roman state. Only a comparatively few people in the eastern Mediterranean can have been so well equipped socially, a point which he himself makes more than once.

The purpose of these remarks is not to establish any particular view of the Church's standing in society, but to show on how precarious a basis all interpretations must be without the possibility of any full statistical analysis either of the contemporary world or of the Church's own constituency.

It may be possible to get the picture into clearer focus in contrasting two limited areas for which there is better documentations than usual. To this end a detailed geographical index of Greek-speaking Asia Minor and Roman North Africa is in preparation, and is being used as the framework for a collation of archaeological and literary evidence of all kinds for both Church and society.

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E. A. JUDGE.

# MODERN CHRISTOLOGICAL TRENDS

## Reflections on a recent notable book

The book* provides a discerning and detailed survey of the relation and

* "The Incarnation: Trends in Modern Anglican Thought," by Lewis B. Smedes. Kampen. J. H. Kok, 1953.

accommodation of theological ideas and Christological doctrines to the various scientific, psychological and philosophical schools of thought of the last sixty years. The writers most quoted are rightly described as "liberal Catholic" and "modern Anglo-Catholic," and include C. Gore, R. C. Moberly, Wm. Temple, O. C. Quick, L. S. Thornton, E. L. Mascall, A. G. Hebert and A. M. Ramsay. Dr. Smedes' able survey is most revealing in its indication of the various governing ideas which inform and inspire Anglo-Catholic faith and worship, and determine Anglo-Catholic views of the Cross, the Church, the Sacraments and the way of salvation, or rather of human integration and fulfilment.

Let us make some brief selections from Dr. Smedes' findings. Three current movements of thought conditioned the approach of the contributors to "Lux Mundi" (1889)—(i) natural evolution, (ii) philospophical idealism, (iii) higher criticism of the Bible. These writers thought they could have it both ways, and welcome such current ideas without abandoning Christian faith. By resort to a "Kenosis" theory Gore was able to argue that errors in matters of fact need not in the least impugn Christ's moral perfection. This "had the appearance of a theological emergency measure."

In the thought of Wm. Temple and O. C. Quick such "Kenosis" ideas were superseded by ideas of divine fulfilment. The essence of God is self-realization through self-sacrifice. God did not empty Himself in the Incarnation—He took a big jump towards realizing Himself. More recently, in the thought of E. L. Mascall and L. S. Thornton, such ideas have been complemented by ideas of human elevation and fulfilment through the Incarnation. In Christ, through its union with God, human nature is supernaturalized or taken up into a higher metaphysical perfection. What is needed to complete humanity is perfect filial response. This exists to begin with only in the divine Son and is achieved by the organic creation only when it is taken up into His activity. This means consummation through the Incarnation rather than salvation through atonement. So there has been (to quote Wm. Temple) " the development of a theology of the Incarnation rather than a theology of Redemption.'

Men may now share in the achievement of the Incarnation through incorporation into Christ's human nature. This means a genuine metaphysical re-creation, an ontological change, in contrast to the Protestant idea of atonement as a "legal fiction," which leaves man essentially what he was. The Church provides the sphere of participation. It is the extension of the divine human organism started in Christ. Men are saved by incorporation into this organism of Incarnation. This means that the Church is the "place" where reconciliation with God occurs, the "sphere" into which individuals enter in order to share in the divine life. Protestants are prevented from thus believing in a real ontological coherence of the Church and the humanity of Christ by their doctrine of justification.

The Cross does not procure the new life. It is rather, on the one hand, "a necessary passage through which the Incarnation must go to reach us," and, on the other hand, the crowning expression of the governing principle of the Incarnation, namely, obedient self-sacrifice. The Church, by being baptized into its spirit, and into participation in its self-sacrificing offering, gives the Incarnation not only extension but also true and necessary completion.

Christ's humanity is thus manifested under different forms or modes,—through His earthly body, His glorified body, His body the Church and the eucharistic body. "They are all," says E. L. Mascall, "objective forms of expression of the manhood of the one Lord." (The present writer has tried to help his mind to grasp this strange idea by rather distant analogy that steam, water and ice are different modes of the same distinctive combination of hydrogen and oxygen.) Christ thus offers Himself now in the humanity we share with Him. The eucharist is its externalisation in ritual form. The

Church form of the Incarnation thus finds in the eucharist the supreme occasion of the expression of its governing life-principle of self-sacrifice. In the eucharist "offerers and offered are one, since both are modes of the body of Christ. When believers perform the eucharistic rite, they offer themselves in offering the elements. Further, Christ offers Himself as the believers offer the eucharistic sacrifice, since it is His humanity which the believers offer in offering themselves and the sacrifice." The eucharist is thus a making present in time of what is true in eternity.

In conclusion, Dr. Smedes offers a criticism of these ideas in the light of the Biblical witness. First, the Biblical doctrine of creation leaves us with an unavoidable impression that man, created in the image of God, was a completed being. So man did not need an Incarnation of God in order to fulfil his vocation of total worship. This cancels out the prevailing premiss of these writers as to the purpose of the Incarnation—that it was required by the nature of creation, and would have occurred even had not sin entered man's life. Second, according to the Bible, man's relation to God has been disrupted by the fall. So man's need of the Incarnation was religious, not metaphysical—a need of reconciliation not elevation, of meditation not metaphysical completion. This confirms the alternative premiss of Dr. Smedes that the Incarnation was solely the divine remedy for the evil brought into the world by man's fall into sin. The Biblical presentation of the Christ fits perfectly the Biblical presentation of the need.

Dr. Smedes consequently contends that such "modern Anglican Christology" as he has surveyed "has in common an unbiblical thesis as to the purpose of the Incarnation." It is dominated by the "tendency to rationalize the Incarnation by taking it out of its Biblical setting of creation, sin and redemption and putting it within a semi-speculatve setting of man's metaphysical incompletion."

Since such Anglo-Catholic thought and teaching are widely prevalent and have their own obvious attraction for the religiously and philosophically minded, it is of urgent practical importance that their fundamental errors should be both properly appreciated and properly answered. Dr. Smedes' thesis does both. Although written by an American, and published in Holland, it therefore merits particular attention in this country, not least by evangelical Anglicans, or by any engaged in work for God among young converts who are exposed to the obvious natural fascination of Anglo-Catholic thought and practice.

*Oak Hill College,*
*London, N.14.*
A. M. Stibbs.

## UNPUBLISHED HYMNS BY CHARLES WESLEY

Among the autograph manuscripts of hymns by Charles Wesley which are in the custody of the Epworth Press, City Road, are five volumes of short hymns on the Gospels and the Book of Acts. They vary in length from 195 pages (Mark) to 555 pages (Acts).

In search of variant readings, I began to collate the hymns in manuscript with Volume ii of *Short Hymns on Select Passages of Holy Scripture*, first published in 1762, and with the supposedly definitive *Poetical Works* of 1868-72. To my surprise, I began to find hymns in manuscript which were not included in either publication. Among the hymns on the Gospel of Mark alone, there are 46 unpublished hymns or portions of hymns.

The *Short Hymns* are in the nature of brief devotional verse expositions; the following is typical, and one cannot help wondering why it was ever omitted; the text chosen for exposition is Mark xv, 39.

"How powerful our Redeemer's cries
  Which life in death impart,
Which open still the sinner's eyes,
  And pierce his echoing heart!
By faith I hear his speaking blood,
  His mangled form I see,
And know, This is the Son of God,
  Whose cries converted me."

*Tyndale House,*
*Cambridge.*
J. Dale.

The Ridley Press, Cambridge and St. Ives.